

19

TWO
SERMONS
Both PREACHED At
NORTHAMPTON,
ONE AT THE
ASSIZES
March 1693:
THE OTHER AT A
VISITATION
October the 10th. 1694.


By JOHN MANSELL, L.L.B. Rector
of *Furthoe* in the County of *Northampton*.

Imprimatur,

*Humf. Hody R. in Ch. Pac. D.D.
Johanni Archiep. Cant. a Sac.
Dom. Nov. 18. 1694.*

L O N D O N,

Printed by J. Richardson, for *Brabazon Aylmer*, at
the *Three Pigeons* over against the *Royal*
Exchange in *Cornhil*, MDCXCV.



2 E R M O N S

THE PRINCIPAL

NOTARY PUBLIC

ONE AT THE

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March 1893

THE OTHER AT A

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NOTARY PUBLIC

A
SERMON

Preached at the

ASSIZES

HELD AT

NORTHAMPTON,

IN

March 1693.

By JOHN MANSELL, Rector of
Furthoe in the County of Northampton.

LONDON,

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the Three Pigeons over against the Royal
Exchange in Cornhil, MDCXCV.



SERMON

ASSIZES

HELD AT

NORTHAMPTON

MARCH 18 1834

BY JOHN STURGE, ESQ.
Twice in the County of Northampton

EDWARD D. BROWN, ESQ.
Printed by J. Robinson, for B. & C. 1834
The T. & P. Press, near the Bank
LONDON

TO
Francis Arundell, Esq;

L A T E
High Sheriff

OF THE
C O U N T Y
OF
NORTHAMPTON.

Honoured Sir,

VV *HEN you was pleased to
Impose this Piece of Ser-
vice upon me, and thereby
drew me out of that Privacy which
I con-*

The Epistle Dedicatory.

I confess my self fond of; because very sensible how well it becomes me: I did not in the least think of being made more Publick. But since the repeated Importunity of some to whom I owe Obedience, being joyned to your own Desires and Encouragement, have at last laid a kind of necessity upon me; I gladly, Sir, Embrace this Opportunity of Expressing the Sence of a whole Neighbourhood, who find themselves extreamly happy in your Presence, and Authority amongst them. Whilst, leaving the Extravagant Pursuit, of I know not what Imaginary Gallantries, to those Vain Souls that are not capable of more Rational Satisfaction: You, Sir, Live Honourably in your Countrey, where by an approved Loyalty to Their Majesties, upon whose Prosperity

The Epistle Dedicatory.

Prosperity that of the Whole Nation doth Depend ; By an Unshaken Zeal for our Holy Religion and Established Church, in whose Happiness that of the State is Inseparably Included ; By a Well-Regulated Family ; an Exemplary Oeconomy ; an Upright Justice , sweetned with a Peaceful Pacifying Temper , You Worthily Endear Your self to all that are Wise and Good : And do indeed Appear that Magistrate I have here endeavoured to describe.

*May so Great a Merit never miss of as Great a Reward, But may the Abundant Mercies of God continually Descend upon You , Your Excellent Good Lady , and most Hopeful Children ; that so my Countrey may never want an Arundel to do it Service and
Credit ;*

.The Epistle Dedicatory.

*Credit; nor any of Your House ever
want that Respect and Honour so long
Injoyed by the Cranes Your Ancestours.
This is part of the Dayly Prayers of*

Sir,

Your most Obliged

Old Stratford,

Humble Servant,

Octob. 15.

1694.

JOHN MANSELL.

A Sermon

A
S E R M O N
Preached at the
A S S I Z E S
A T
N O R T H A M P T O N.

P S A L M lxxxii. ver. I.

*God standeth in the Congregation of the Mighty, he
judgeth among the Gods.*

The Old Translation renders it thus:

*God standeth in the Congregation of Princes, he
is a Judge among Gods.*

VV Hatsoever would have been the
Condition of Mankind, had they
lived up to the God-like perfection
wherein they were at first created:
Yet this is certain, that in their lapsed State, they
could not have maintained themselves in any tole-
rable

able Peace and Order ; without the benefit of Humane Laws, and the institution of Governments. But though God so far indulged the necessities of our fallen Nature , as to allow us Law-givers from among our selves ; Yet he kept the Supreme Legislative Power still in his own hands ; He himself always *standing in the Congregation of those Mighty* who prescribe Laws to all beneath them : And though the Civil Magistrate be indeed his *Minister*, invested with his Authority, and *beareth not his Sword in vain*, yet the most Sovereign Power of Life and Death is still in God himself ; who is therefore said to *judge over those very Gods* that pronounce sentence upon the Lives and Fortunes of Inferiour Men. Thus God *standeth in the Congregation of the Mighty*, and *judgeth among the Gods*.

In this Psalm the inspired *Asaph* instructs Princes both in their Dignity and their Duty : Beginning his Discourse with that Solemn Preamble in the *Text*, wherein he adorns the Civil Magistrates with the most glorious of their Titles, and yet presses them with the most awful considerations ; thereby shewing how reconcileable the Faithful discharge of a Preachers Duty may be to the Rules of Civility and good Manners : Thus he Complements them with the Names of *Princes* and of *Gods*, and yet warns them of an Almighty Superior, who stands above and overlooks them all, and judges all they do : For, says he, *God standeth in the Congregation of the Princes*, *he is a Judge among Gods*.

For

For the more useful handling of which words, I shall, 1. Inquire who are the *Mighty*, the *Princes*, and the *Gods* here spoken of: 2. What is meant by *Gods standing amongst* the one, and *judging among* the other. 1. Then by the *Mighty* and the *Gods* are doubtless understood Kings, Princes and Governours, and all that are put in Authority under them; that is, all Civil Magistrates in their due Subordinations: And though perhaps to suppose, that by the *Mighty* are meant only inferiour Magistrates, and by the *Gods* Sovereign Princes themselves, might sound like no ill gloss upon the words; Yet I find that Expositors generally look no farther in both Expressions, than to those Judges of *Israel* that used to Assemble in the Great Council of the *Sanhedrim*. And to give unto them the Titles of *Mighty* and of *Princes* is not at all uncommon in Holy Scripture: So for the more lofty Epithite of *Gods* we find it twice repeated in this *Psalms*: And again, *Exod.* 22. 28. *Thou shalt not revile the Gods, nor curse the Ruler of thy people*: So also *Exod.* 21. 6. where it's observable, that what we translate *Judges* is in the Original *Elohim*, *Gods*, and so in several other Texts: But when we consider that what is rendered *Mighty* in the former part of the Verse, is in the Hebrew the same *Elohim*, and in the *Septuagint* the same *δευς* with what we translate *Gods* in the latter part, I think we need make no nice distinction between the two termes. And though the Learned *Grotius*, in the former clause, sticks to the version of *Synagoga Dei*, which is no more than the *Congregation of God*,

Verse 6.

or *Gods Congregation*; yet since in the latter clause he allows the Title of *Gods* to that *Congregation*, the sence is not at all altered by his Criticifme. But 2. For *Gods standing in this Congregation and judging among those Gods*; Whether we take *standing* only for being present, as in *1 Kings 17. 1.* or for being the Chief in Government, *Ezra 2. 63. 2 Kings 8. 20.* or for the Person that pronounceth Sentence, which the Antients oftentimes did in an erect posture, which seems to be aimed at, *Isa. 3. 13.* In all these Senses God is present, God presides, God himself pronounceth Sentence among them; so that *standing* and *judging* seem to be as nearly allied in Sence, as *Mighty* and *Gods*.

From the words thus opened, give me leave to present you with these Three Considerations.

1. The Civil Magistrates Dignity. 2. Their Subjection, 3. Their Duty consequent to both.

1. Their Dignity, They are called *Princes* and *Gods*, and indeed when we look upon *Princes* as standing in the foremost Rank of Men, and consider God as infinitely exalted above all the Ranks of Men and Angels; we must needs confess their Names are properly made use of to denote what is eminent either in Office, or in Honour: and that there is very much in Civil Magistrates that raises them above the Level of other Men, and makes them approach nearer to Deity, will appear, if we consider: 1. Their Eminent Authority, which in its Original, is Gods. 2. The Eminent Vertues which

which ought to qualifie them for their High Office. 3. Those eminent benefits which they confer upon the World. 4. The eminent Honours that are due to the faithful discharge of their weighty Imployments. In all which there is a certain *to deon*, somewhat that carries a stamp of Divinity upon it.

1. Their Power and Authority which in its Original is Gods. *I have said ye are Gods*, saies our Authour, *ver. 6.* that is with respect to their Power; for it is a remark of the forecited *Grotius*, That the Title of *Gods* is never put upon Men, but when it signifies the power of Life and Death; as may be seen in his Notes upon *Exod. 4. 16.* All Civil Power therefore is Originally derived from God. *The Powers that be are ordained of God*, *Rom. 13. 1.* and therefore the Old World looked upon their Princes but as so many visible Deities, all Sons of the Supreme *Jove*: And thence it was that we see the Ancient Crowns composed of those golden Spires that best represented the rayes of Glory, wherewith they circled the heads of their Divinities: Thus God was generally owned to be the great fountain of all Government and Authority

All Children of the most High. Verse 6.

But for the better understanding in what limited sense I take all this. I shall here premise,

1. That it is only of Civil Right and Power that I am now speaking; and therefore I do not think

think my self obliged to take notice of Paternal Authority, though doubtless the first in the World: Since that was a right purely natural, and so comes not up to the present case. Besides I suppose the full Natural Authority of a Father over his Children, did in the beginning last no longer than the Son continued a Member of that Family, and so lived one of his Domestick Subjects; But when he married and began a Family of his own, then he became as much a Monarch in his own House, as his Father was in *his*. But since this Natural Authority, as to its chief Regalities, hath long since ceased in all civilised Nations: And all the Governments now in the World are wholly founded upon Civil and Legal Right: And I take it for granted, that what was meerly a Civil Right in its Original, can never either by long prescription, or continued Succession become a Natural Right: Since the Nature of things never alters, howsoever their circumstances may. I wave therefore the first Government that was founded in Paternal, that is, in Natural Right: And,

2. I premise farther, That somewhat else besides the meer permission of God (that only Universal Monarch, without whose leave none of the Creatures he had made could have any Power over themselves, or others; and without whose communicating that Power to them, they had no right to dispose themselves into any kinds of Civil Governments) I say that besides all this, somewhat else did contribute to the Establishment of such Humane

mane Authorities as are now exercised in the World. And that I humbly suppose to be, the Natural Necessities of Fallen Men, together with the Rational Use of those Faculties wherewith God had endued them : For God having planted such Faculties in Men as enabled them to consult their *Common Good*, and to provide for their own Peace and Interest : And leaving them to the free use of those Faculties, they soon found, by an early experience, how necessary it was to unite into Civil Societies, which could not be done without the Enacting of Laws, and the Constitution of Governours: So that Men were naturally obliged to enter those Mutual Compacts and Politick Relations, wherein some were to be governed and protected, and others to be honoured and obeyed: Neither yet was all this without God's Sovereign Intervention, for though I do not find that in the beginning there was any particular Revelation commanding Men to Model themselves, into such Methods of Civil Government; But they were all at first meerly the Dictates of Natural Reason, grounded upon the Sence of Humane Necessities: Yet seeing it was God that planted this Principle of Reason in us, therefore all that duly springs from that Principle may justly be said to proceed from God its Author; and so to have a Divine Authority, though not immediately founded upon any positive Divine Command. Add to this, that what is founded in Natural Reason, is one Branch of the Law of Nature, as much the Law of God as any Revealed Law whatsoever. But farther, God set
his

his own Seal to this Institution of Civil Government; and by severall of his own subsequent, positive Laws, required Men to submit unto those Methods of Government, to whose Birth the Necessities of Humane Nature, and the Dictates of Humane reason, seemed so much to contribute.

Lastly, God himself took the very same Methods, when he chose the *Jewish* Nation to be his own immediate Subjects; whose Government though fundamentally a *Theocracy*, yet it underwent various kinds of outward Administrations; *Aristocracy*, *Oligarchy*, *Monarchy*, both Elective and Hereditary: And at last, after the mixt Government between the Great Captains and the Sovereign *Pontiffs* which succeeded the *Babylonian* Captivity; it settled in a compound Title of Success, Merit, and Election in the *Asmonaan* Family: I do not add that of Conquest; there being a wide difference between Conquering a Nations Enemies, especially by the Assistance of its own hands; and Conquering the Nation it self. Thus the *Machabean* Line excluded that of *David*; and those Hero's rising up the great Deliverers of their Church, and Countrey, from the extreamest Oppression both in their Religious, and Civil Rights: Nothing less than a Crown was thought an Equal Reward for so Glorious a Merit. Neither was the Old *Dauidian* Title ever put in as a Bar to the more deserving present Possessours: But the same Providence watched over them, and doubtless by its Ministers required the same Allegiance to them

as

as to the Princes of the former Race : The case is easily applied.

Thus the Origin of all Government is absolutely from God, from his leave, and permission ; from those Laws of Reason that he planted in Mens Natures, enabling them to take the best measures for their common Good, and Safety ; from his own following positive Commands confirming what that Reason had dictated, from his own Example, and from that visible Providence whereby he supports Civil Right and Government in the World.

2. Those Eminent Vertues, wherewith they ought to be qualified for the discharge of their High Office, do all shine at least with some borrowed Rayes of the Divinity : And represent them as so many Gods to other Men.

2.

For whether we consider that Natural Capacity, Ingenuity, and Probity which ought to prepare the Soil for their Riper Vertues to grow in, (it being seldom seen that the best Education, and greatest Erudition do ever sufficiently Correct, and Cultivate those Depravations of Nature, whereby some Persons have infamously distinguished themselves, and after their Advancement to the Seat of Judicature have made their very Scarlet blush at the Extravagant and Outragious Deportment of those that wore it) : Or whether we consider the profound Knowledge, and the vast Experience,

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the Solid Judgment and the *Wisdom like an Angel of God*, the Unwearied Industry and Uncorrupted Integrity, the Generous Courage, and the Invincible Patience, the Heroick Justice, and the Saint-like Mercy which are all required to the making up of one Accomplished Magistrate; we must needs confess that there is much of God in the Great Man. And if we examine wherein the *Image of God in Man* did at first consist, we shall find that in a great part it appeared in the Moral perfections of his Nature, in a near Resemblance of the Divine Wisdom, Goodness, Truth, Purity, Justice, and Mercy, and the like Moral Attributes, which are the only imitable perfections in God; he therefore that is most qualified with those Moral Excellencies, has certainly most of God in him, and the Divine Image is most beautifully revived in his Vertues. So that Magistrates in the Just, Wise, Upright Discharge of their Duties are Gods best Representatives; the Divine Wisddom shines through theirs, and the Divine Justice Illustriously appears in all they do. Thus by qualifying themselves with more Eminent Vertues than other Men, they stand like so many Gods above them: A Bold *Hyperbole* I confess, was it not Licensed by the Holy Spirit it self: But,

3. The Eminent Benefits that Good Magistrates Communicate to the rest of Mankind, and their great usefulness in the World, renders them as so many Gods in it. Thus we know Idolatry arose, whilst Men Deified their Publick Benefactors, and

and those who had done any signal good to the rest of Mankind were rewarded with Temples, and with Altars ; with Sacrifice and Adorations. And thus God himself recommends himself to the Love of his Creatures, by his Universal Goodness and Beneficence ; All his other Attributes may indeed engage our Veneration, and perhaps our Fear, but it is only perfect Goodness that irresistibly Charms our Affection : We may admire all that is Great, but we love only what does us good : The Nobler Nature may have a Right to our Wonder, but it is only the more Useful that has a Right to our Kindness : And therefore though the Civil Magistrates by their Mighty Power may strike an Awe into other Men, though by their Excellent Accomplishments they may command their respects, yet it is only their Mighty Usefulness that recommends them to their Love ; They are the Blessings which such Communicate to the World that make them dear as Publick Benefactors, and beloved as Gods in it.

Thus whilst they secure every Mans Property, and Protect every Mans Life ; whilst they are the Keepers of Gods Peace upon Earth, and the Dispensers of his Common Justice amongst Men ; whilst they impartially determine all Disputes between Man and Man, whilst they are Terrors unto evil doers, and the Encouragers of those that do good ; And in fine, whilst they are the *Ministers of God for good* to the World, *Rom. 13.4.* In all this they much resemble the Divine Justice, that gives to every one its due, and the Divine Providence that

upholds Peace, and Order, Right, and Equity in the World : And may well therefore be looked upon as so many *Gods* in it : Since there would be no living in this World without them, but it would soon turn into a meer Wilderness, and Man himself run Wild and Savage in it : And *all the Foundations of the Earth be quickly out of course* ; as our Authour expresses it, when he charges those *Mighty* with their Male-Administation, *ver. 5.* But now in the midst of our Disorders the Presence of an Upright Magistrate is as the Appearance of a God, his Awful Brow strikes the Guilty dumb, his Well-known Justice raises up the Head of Oppressed Innocence, and his Solemn Sentence, like the Almighty *Fiat*, turns Confusion into Peace and Harmony.

Thus whilst they become the Publick Benefactors of Mankind, the Noble Pillars upon which all Humane Societies do rest, the Glorious, as well as Useful Preservers of Peace and Justice in the World, they are indeed the fairest Images of God in it.

And so they may be called,

4. By reason of the Eminent Honours due to the Just Discharge of their High Office. *Render*, says that Apostle, *Honour to whom Honour is due*, *Rom. 13. 7.* And it is of the Civil Magistrate, that he is there speaking, for to those he thought the greatest Honours due, and therefore to those he commands them

them most especially to be rendered : And there is all the Justice in the World in it ; that they, who are clothed with so much of God's own Power, should shine also with some part of his Glory ; that they, who do so much of God's own Work, should be dignified with some small Share of his Honour too.

Thus when Kings communicate part of their Sovereign Power to their Vice-Roys, they communicate part of their Royal State to them also : And therefore much of that outward Pomp and Ceremony, which has been thought necessary to support the Majesty of Crowned Heads, hath been proportionably allowed to Judges and Inferiour Magistrates : Thence come their Maces, their Sword-Bearers, and their Robes of State ; the Bench and Bar set forth with so much Venerable Solemnity : All to Command a Reverence to the Magistrates Persons, and to render the great work of Justice as Glorious as it is useful.

And yet all this is but mean Pageantry, if compared to the inward Veneration that every Wise and Good Man payes to those Living Images of the Divine Justice ; to those great Representatives of God governing the World ; for with what profound respect do we behold such a Person, for whom a whole Nation fares the better ? And how do our very hearts bow before that Superiour Vertue to whose well imployed Authority we owe the quiet of our Possessions, and the security of our Lives?

And

And whose Names do more Illustriously fill up the Records of History, than those of Just and Good Princes; of those *Patres Patria* who have made their Peoples happiness the Business and Glory of their Reigns; and than those of Uncorrupt and Upright Judges? Their Persons are at present regarded with the highest Honour, and when they die their Memories shall be Embalmed in the *precious Oynment* of that *good Name*, which they secured by repeated Acts of Vertue in their Lives: And for all these Reasons the *Scripture* does justly dignifie them with this Sacred Title in the *Text*. And thus much for their Dignity.

2. 2. We have their Subjection also; for though
 Deut. 10. 17. they are called *Mighty*, though they are called *Gods*;
 Psal. 94. 2. yet there is a God above them, A God that is All-
 mighty, that is literally the *God of Gods, and Judge*
of all the Earth. And this Subjection of the Civil
 Magistrates is implied in their very Dignity; whose
 greatest Excellency does consist in a likeness of God,
 and in their resembling him; they therefore must
 needs be subordinate unto that God, to be whose
 Representatives is their greatest Honour: For if
 their Chief Power consists in their being Commis-
 sioned by God to execute part of his own Authori-
 ty upon Earth; if their Chief Accomplishments
 are but faint and dim reflections of the Divine Wis-
 dom, Truth, Goodness, and Justice; if their
 greatest usefulness consists in being God's Instru-
 ments for good to Men, Agents for Divine Justice,
 and Factors for Almighty Providence here below;
 in

in Short, if their Chief Glory consists in being God's Mortal Representatives, then all this Dignity being but a Reflected Lustre, but a Relative and Dependant thing; and all their Divinity being but an Imperfect Copy of his, *in whom dwells the whole fulness of the God-head*: This very Dignity proves that though they are Mighty, they are still Subordinate; that though they are Great Lights, yet like the Moon they only *rule* this present *Night*, and borrow all their Brightness from that greater Luminary which rules the Everlasting Day, That is, from God the Giver of *every good and perfect gift*. As therefore all that is Eminent in them flows from a Higher Spring, so it shews their *Subordination* to it. And this Subjection is in the Text set forth, 1. *By Gods standing in the midst of them*: And 2. *By his Judging among them*: That is by his being both the Witness, and Judge of all they doe.

1. *Mighty* as they are, they are still under Gods Immediate Inspection; he stands by, not only to assist them, which is a Sence the words might very well bear; but to observe both all they doe, and how they do it; he not only overlooks all their Proceedings, but he reads their very Thoughts too, and peareth into the Darkest Corners of their Hearts, to see whether any Secret Self-Interest, Partiality, or By-Respects Influence those Acts of theirs which outwardly, perhaps, carry a plausible Aspect: Thus God is the Great Supervisor of all their Actions, and of all the Reasons of those
Actions.

Actions. Whllst, like some Inquisitive Princes, he sits behind the Curtain when his Great Officers are Administ'ring Justice ; where he sits no Idle Spectator by, for we read, that he hath often thrown aside the Curtain, and by extraordinary interposing Providences hath Publickly appeared on the behalf of Injured Innocence, and wonderously detected the Iniquity either of Prosecutors, Juries, or Judges.

2. *Mighty* as they are, God is still their Judge, and passes Sentence upon all they do ; which Judgment of his, though at present it be only Secret, and confined to the Cabinet Council of his own Immutabile Wisdom and Justice : Yet at last it shall be made most Publick ; when those *Gods* shall come to dye like other Men, and in the day when God shall judge the secrets both of People and of Princes ; When *Monarchs* must descend their Thrones, and Judges come down from the Bench to the Bar, there to take their Tryals in the midst of Ten Thousand Spectator Angels, and as many Accusing Devils, and by the Witness of their own Consciences, every of which is Ten Thousand strong. When neither Fine Parts, nor Great Learning, nor Court Favour, nor Popular Esteem, nor *Bribes that blind the eyes of the wise*, shall stand them in any stead ; but it will then appear, notwithstanding all former outward Differences, yet that all Souls are *Equal*. Which puts me upon my third and last Observation, The Magistrates Duty consequent both to their Dignity, and their Subjection.

Deut. 16. 9.

1. Their

I. Their Duty with respect to their High Dignity, If they are in some sence *Gods*, then how ought they to behave themselves answerable to that glorious Title; and to Act like the Divinity whom they represent? Every Magistrate therefore ought to stand very much upon his Honour: And to consider in all he does, whether he be true to his High Quality; whether it be Great, and God-like Justice that he is then doing; whether he believes that God himself, if he was there visibly present, would act in those Cases as he does. Thus our *Mighty*, Being inspired with a Noble Pride, and a Holy Emulation, should scorn to do any thing unworthy the God whose Name they wear, whose Person they represent, and whose Work they are about: And as *Nehemiah*, when warned to withdraw himself from the surprize of his Enemies, answered with a generous Zeal. *Should such a Man* Neh. 6. 11. *as I flee*? So should every Magistrate, as conscious of his own High Dignity, be ready with a Devout Bravery of Mind to say, *Should such a Man as I* do thus or thus? Should I who represent the Great God *fear the face of any man* though ever so great? Should I *respect Persons*? Should I take a Bribe? Should I *justify the wicked for favour*? Or *condemn the Righteous* for fear? Would this become the Heavenly Character I bear? Or this be at all like a God? Thus from a due sence of their Dignity may the Magistrates argue themselves into their Duty.

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2. From a Sence of their Subjection too; since as much Gods as they are, yet there is a God, an Infinite Power above them: A God that is now the Infalible Witness of all they are doing, and that will hereafter be the Impartial Judge of all they have done.

Thus when they consider that theirs is but a borrowed Greatness, a deputed Authority, a vicarious Power, a temporary Regency, and that ere long their large Commissions will be out of Date, their Magistracy come to its end, their Ensigns of Honour be all lay'd by, their Robes of State be put off for ever, their Titles and Dignities be buried in the Dust, and their Persons, divested of all their former Grandeur, must appear in the Croud of Common Malefactors, that Judges themselves must in their turns be judged, and all our Mortal Gods must render an Account to him that is alone Immortal; and that the Judgment of God will prove as much more strict and terrible, as his Wisdom and Justice are infinitely more perfect than theirs; the Sence of such a Subjection must needs instruct them in their Duty, and become a more powerful *memento* to them, than that severe Prince gave, who flead off the Skin from a Corrupt Judge, and spread it on that Seat of Justice upon which he caused his Son to succeed him; that so by the Horrour of his Fathers Fate he might be terribly warned to avoid his Crime.

But

But here though it might be thought presumption in me to intrude my Counsels upon those who are in so many respects above me ; yet, as the humblest of your Attendants, give me leave to follow this dayes Solemnity with these honest Wishes.

That you *Mighty and Princes*, that you who like *Gods* determine of other Mens Lives and Fortunes, would consult both your Dignity and your Duty, and consider that you are *Gods Ministers* as well as the Kings ; that you act by a Divine Commission, as well as a Civil ; and that you are as much accountable to Heaven, as to the State ; My Wishes therefore are, that you may be as Zealous for Gods Interest, as for their Majesties ; and do our Holy Religion as much Service, as you do the Nation ; That Atheisme, Debauchery, and Prophaneness, may be as severely animadverted upon by you, as Dishonesty, Injustice or Oppression : And in sum that you would, at least, use an equal care to see the Laws of God executed against all Irreligion, Vice, and Immorality, which are the Scandal and Bane of *pure and undefiled Religion*, as to see the Laws of the Land executed against those other sins that are destructive of Humane Society. That so we may be a Nation thoroughly reformed in our Lives and Manners, as well as in our Faith and Publick Worship ; and that we may be delivered not only from other Mens Violence, but from our own Reigning Vices the Blacker Slavery of the two.

And as I wish you thus concerned for the Practical part of our Religion, so for the Political part also; that the Established Church of *England* may be happy in your Incouragement and Protection. Consider O ye *Mighty* that you are not only Christians at large, but also Baptized into the particular Communion of the Church of *England*; shew therefore your Affection to that Venerable Mother which so early received you into her bosome, and take some care, I beseech you, that the more she indulges the worse she be not used, and that the Charitable Liberty she has yielded to others may not embolden them to appear the more Virulent Enemies against her.

Lastly, Let me beg that our Neighbours of the Countrey Magistracy would admit my good Wishes also. Gentlemen, though yours is not the Highest Station, yet perhaps it is that upon which the motion of the greater Wheels does more depend than is usually considered. For Kings and Parliaments may make as good Laws as they can; and Judges may give as Severe Charges as they please; yet if you are either remiss or partial in the discharge of your Trusts, the course of Justice must needs be extreamly obstructed: You are placed like the *Dii Minores*, like *Lesser Gods* in your Countrey, by your Diligence, Justice, and good Examples to carry on the orderly Work of Providence here below: But if you cool in your Offices,
and

and for any private Respects of your own suffer our Laws to lye unexecuted ; You fail in the Duty you owe to your God and your King ; to your Countrey and your Character ; to your Honours and your Consciences ; and the guilt of disappointed Justice must needs lie heavy upon your heads. And you will be so far from bearing any part of that God-like resemblance in the Text , that you will rather prove meer Wooden Images of the Divine Justice, and all the respect that is paid you will be but so much State-Idolatry. Rouse up therefore the Old *English* Publick Spirit ! And be warmed with a Generous Ambition of making good the High Character in the *Text*. And as you *stand* like so many *Gods* above other Men, so be useful as *Gods* , Active, Upright, and Impartial as *Gods* in your several Stations.

And as Our King when he rose up like *Moses* ; to be the Deliverer of God's Church and People from an *Egyptian Bondage* ; like *Moses* he became Exod. 7. 1. *as a God* both to our *Pharoahs* and to our *Aarons* ; Exod. 4. 16. that is, the Scourge of Heaven upon our Persecutors, and the Relief of Heaven to our Holy Ones ; and as he like *Moses* still heads the Body of Distressed Christendom, Travelling through a Wilderness to a Land of Peace : Whilst he as the Soul of that vast Body, Animates and gives it both Life and Motion ; Life by that High Courage that hath so much of the *Hero* in it, and Motion by that

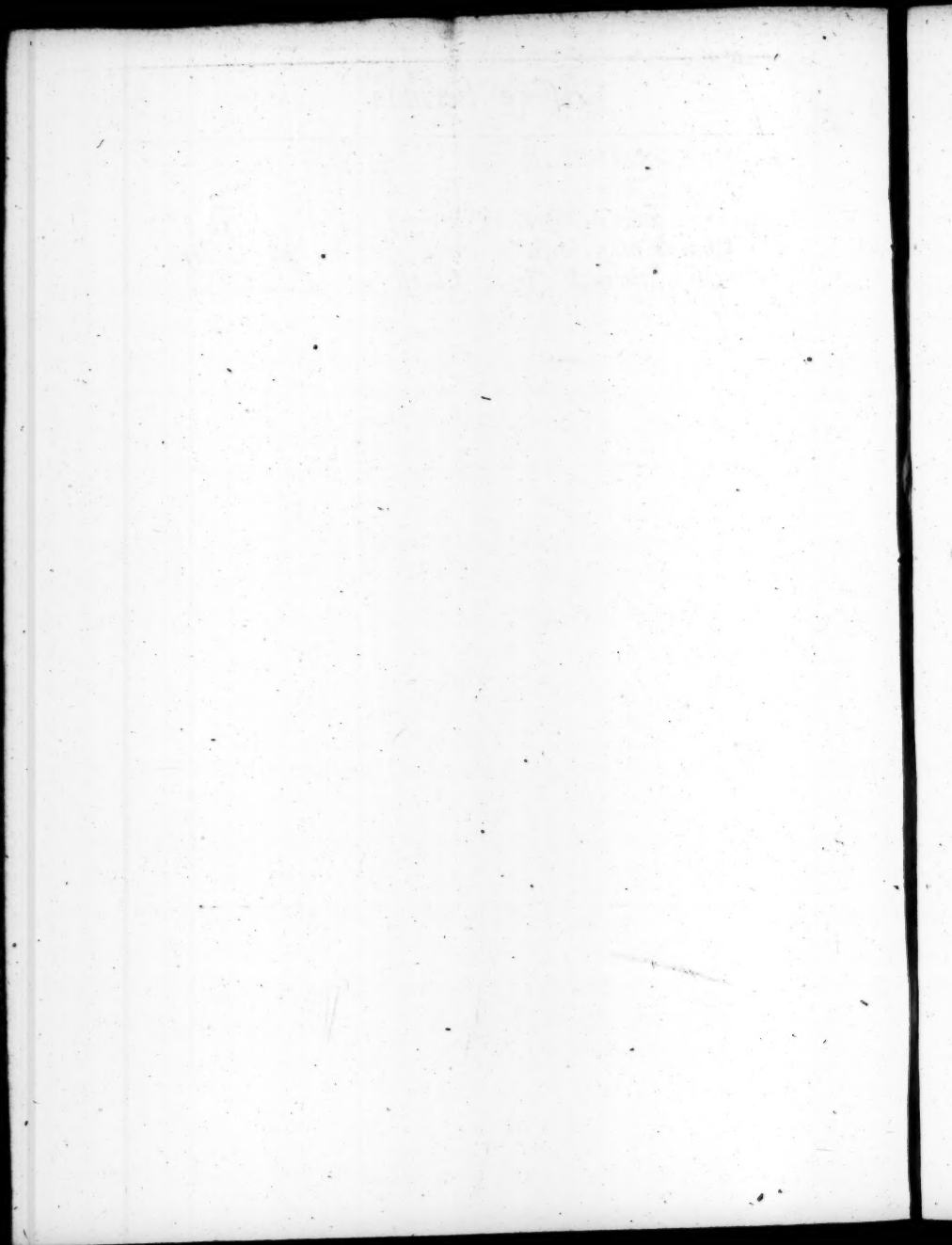
that deep Wisdom that hath so much of the God in it. May you all be provoked by so great, so glorious an Example! And become as Active and as Zealous to advance Religion; True Christian Vertue, and Peace at Home, as he is to procure and extend them abroad: May you all be concerned to Conquer and Exterminate Vice, Prophaneness, and Debauchery in your Countrey, Tyrants more dangerous and more destructive to its Success and Happiness than either *France* or *Rome* can ever prove without their fatal Assistance. That as our Monarchs may in the Language of the *Text* be called *Gods* to you. Ye may be also *Gods* to us, the Nations good *Genii*, each of you one of Gods lower Vice-Royes in your respective Posts.

That so the State may be faithfully served, Their Majesties Loyally Obeyed, Our *English* Laws impartially Executed, Our Holy *English* Church Defended and Encouraged, that God may be glorified in you, and you in him; that you your selves may share in that Honour which you procure for him; and that he may graciously reflect part of the Glory back upon your own heads which he shall receive upon your Account.

Do thus, and as the great Reformer *Jehosaphat* said to his Ministers of State, *Deal Courageously,*
and

and the Lord be with the Good. And now Grant O Lord we beseech thee that the course of this World may be so peaceably Ordered by thy Governance, that thy Church may joyfully serve thee in all Godly quietness, through Jesus Christ our Lord; To whom, &c.

F I N I S.



20

A
SERMON

Preached at

NORTHAMPTON

A T A

VISITATION

October the 10th. 1694.

By JOHN MANSELL, Rector of
Furthoe in the County of Northampton.

L O N D O N,

Printed by J. Richardson, for Brabazon Aylmer, at
the Three Pigeons in Cornhil, over against the
Royal Exchange in Cornhil, MDCXCV.

SERMON

Preached at

NORTHAMPTON

AT A

VISITATION

On the 10th 1694

61: 07

By JOHN MINSSELL, Rector of
Fisher in the County of Northampton.

LONDON,

Printed by T. R. for B. Smith, at
the Sign of the Green Dragon, in
St. Dunstons Church-yard, 1694.

The Epistle Dedicatory.

To The Reverend
THOMAS WOOLST, D.D.
ARCH-DEACON
OF
NORTHAMPTON.

S I R,

GIVE me leave to repeat the first Answer I returned to that Obliging Complement, wherewith you softned the Command laid upon me to make this Sermon Publick; which was, that hitherto it was mine, and I alone was accountable for all its Imperfections; but if it came forth under the Authority of your Name, it would become yours, and you would be engaged in its Protection.

Be pleased therefore Sir to receive what is yours into your Patronage: And I hope the World will do me the Justice to allow, that howsoever I may have failed in any other part of my performance, yet I have given a very bold proof of my Obedience.

But Sir, That discreetly managed Zeal which you express for true Practicall Piety, together with that great Temper and exceeding Sweetness of Nature which appears in the severest Exercise of your Authority, as

The Epistle Dedicatory.

they have in general procured you the Affections of your whole Clergy; so they have particularly ingaged me to pay this Testimony of my respect to your Place, and Personal Merit.

And if this poor Discourse prove but as successful in contributing to the advancement of Religion in the World, as it hath been in the kind acceptance of my Reverend Brethren of the Clergy: I have all that could be wished, and more than could reasonably have been hoped for, by

Reverend Sir,

Your most Obedient,

Old Stratford,

Octob. 22.

1694.

Humble Servant,

JOHN MANSELL.

A Sermon

A
S E R M O N
Preached at the
V I S I T A T I O N
I N
N O R T H A M P T O N.

I T I M O T H Y iv. 16.

*For in doing this thou shalt both save thy self, and
those that hear thee.*

THE *saving* of Mens Souls out of that
Universal *Chaos* of fallen Nature, where-
in all was without Form, and void, and
full of Darknes: Was a work that had
as much of the God in it, as the first Creation of
Humane Bodies out of the Dust of the Earth. And
though this great work was first set on foot in Hea-
ven, and God himself first put his own Almighty
hand

*Servat Deus
nos sed non sine
nobis. Ar.*

hand unto it, yet by an Act of the most condescending Goodness Man was in time admitted into an Inferiour Partnership of the Mighty Undertaking : And that not only, whilst every Man, as assisted by Enabling Grace, is to *work out his own Salvation* ; and so that which was first the Free Gift of God, becomes the Work of Man too ; But also, as there was a certain Order of Men instituted to carry on this Gracious Design, who were set aside, by Divine Designation, to take care of their own and other Mens Souls ; and who by doing so should *both save themselves, and those that hear them.*

In this Epistle St. Paul Preaches particularly *ad Clerum* : So that the whole may be looked upon as one short, but very full *Visitation Sermon.*

In the words immediately before the *Text*, He presents the Clergy with a brief Summary of their Duty, under those two heads, their Doctrine and their Manners : *Take heed to thy self* ; that is, to thy own Life and Conversation ; and *take heed to thy Doctrine* ; that is, both how and what thou teachest, that the sound and useful Truths of the one may receive an experimental proof from the bright Example of the other ; That their most Powerful Sermons being only Instructive Comments upon their own Holy Lives ; They themselves living as they speak, as well as speaking as they would have others live ; by that two-fold Rhetorick of their Living Doctrine, and their Speaking Lives, they may advance the Glorious Work of Mans Salvation.

But

But this Subject of Instructing the Clergy in their Duty, hath not been more often handled upon such occasions as *this*; then I believe it needless to be urged in such an Audience as *this*: wherein, it becomes me to suppose the Reverend Hearers much better able to inform the Speaker, than the Speaker them. Setting aside therefore those words, *doing this*, which immediately respect their Duty, from the remaining part of the Text I shall observe briefly.

1. God's admirable Design in instituting the Priestly Order, it was to imploy it about the Salvation of Souls.

2. The extraordinary Honour of those whom God employs in so great a Work.

3. The Incomparable Reward proposed to those who acquit themselves well in that great Employment.

4. The Harmonious Order and Connexion between the Work, the Honour, and the Reward.

And all these parts seem to be summed up in in that single word *save*: *God designed* to imploy them about the *saving* of Souls: It is their *Honour* to be employed about the *saving* of others; and it will be their *Reward* to be *saved* themselves; and the Method to be observed in both, is first to *take heed to the saving themselves*, that so they may the more effectually *save those that hear them*.

1. Then

1. Then we have God's design in instituting the Priestly Order, the Ministerial Function, it was to employ it about the Salvation of Souls: And he was pleased betimes to discover this Gracious Design of his to the World: For if we look back to the Original Institution of the Priesthood, we shall find that *Adam* the first of Men was the first of Priests also. And though it may pass in the Number of Problems, whether there was to have been any certain Order of Priests in *Paradise*, since there would not have been any occasion for some particular Persons being employed between God and other Men: But as it will be in Heaven hereafter, so probably it would have been in that lower Heaven upon Earth, all would have been Kings, and all would have been Priests: Neither the Regal nor the Sacerdotal Power, as it is likely, would have found any place in that Equality which was necessary to make even *Eden* it self *equally* a Paradise to all Men.

But waving this Speculation, it is certain that Man no sooner fell than the Priesthood rose; God in his very first Discourse with guilty *Adam*, not only, as it is plain, revealed the Eternal Priesthood of his Holy Son Jesus; but, as it is more than probable, instituted the Priestly Office amongst Men too. And though we can trace no foot-steps of any one Mans Offering Sacrifice for another in the *Antidiluvian* World, the Two Eldest Sons of *Adam*, each offering his own Sacrifice; as if in Conformity to the Paradisical State every Man was still to be his own Priest; and the first Notices we meet with

with of a contrary custom was at *Noah's* coming out of the Ark, where indeed he Sacrificed as a Publick Person ; yet from thenceforth we find the Priestly as well as Kingly Office, continued down in the Fathers of Families , *Omnes Primogeniti ex stirpe Noah*. All the first Born of the Line of *Noah* St. Hierome. were Priests, as that Father observes. Until God was afterwards pleased to Establish the Priesthood in the *Tribe of Levy* : Which Family he accepted of, by way of Commutation, instead of the first Born of all the other Tribes. And at last in compliance to the gross Conceptions of the *Jewish* Nation, he after the manner of Earthly Princes, fixed the Seat of his visible Empire in his Temple at *Jerusalem* ; and there set forth his Revealed Religion with all the Pomp becoming so great a Majesty : Making that House his own Royal Residence , and the Priests of the *Aaronic* Order his Principal Ministers of State , Adorning them with their particular *Insignia* of Honour, and the Visible *Regalia* of their Sovereign Master : Gold , Purple, and Embroideries , Jewels , Pretious Ointments, and *Arabian* Gums, Solemn Instruments of Musick, and whole *Hecatombs* of Beasts for Sacrifice, gloriously contributing to the Magnificence of their Publick Services. And thus the Priesthood stood even equal in State to the Crown, and long supported it self in all that Grandeur ; until God saw fit to remove those *πρωτὰ στοιχεῖα* those Elements at once both Rich and Beggary, *Gal. 4. 9.* together with their Attendant *Statutes that were not good*, *Ezek. 20. 25.* that is, had no Essential Moral Goodness

in them : And setting up a new Scheme of Religion as full of Plainness and Simplicity, as the former was of Awful State and Gaudy Ceremony : He ordained a new Order of Priests also ; who, what they wanted in Outward Pomp, were to make it up in the Inward Gifts of the Holy Spirit. When the Church it self, though it had no longer its Garments of *wrought Gold*, yet became the more *Glorious within* : And the Ministers of Jesus Christ instead of vieing with Earthly Princes in their Glory and Magnificence, more nearly resembled their Blessed Jesus in his Exemplary Humility. When *Shadows* shining and yet dark gave place to *Substances* more beautiful in their Naked Simplicity ; and Types and Figures, though set off with all that was Gay and Glittering, made room for the things themselves signified ; and the Ministers of the Gospel Covenant were more Divinely consecrated by that *Unction from the Holy one* spoken of, *1 John 2. 20.* than the High Priest of old, upon whom and whom alone *the anointing oil of the Lord was poured out*, *Lev. 8. 10.* Thus they became a *Kingdom of Priests*, as the most Antient Hebrew reads it, *Exod. 19 6.* or *Kings and Priests* as St. John speaks *Rev. 1. 6.* referring to the Targum on the forecited place ; or a *Royal Priesthood* as St. Peter conforms his words to the *Septuagint* Version of the same, *1 Pet. 2. 9.* Though to do strict Justice to those Texts, it must be confessed, that they regard the whole Body of faithful Christians ; but yet they may in a more particular manner be applied to Christian Ministers, without putting much force upon the words.

In:

In fine, God being now to be worshipped in Spirit and in Truth, those who attended his Publick Worship were to be Men of *Spiritual Understandings*, Col. 1. 9. and to pay to God no longer a Typical Ceremonial, but a *Reasonable*, that is a Rational Service.

And thus we have traced the Institution and the Establishment of the Priesthood: It is almost as old as the World, as Universal as Mankind, It has been the Honour of Princes, the most Antient of whom, by uniting the Sacerdotal and the Regal Power in their own Persons, became truly *Patriarchs*; and in the most flourishing Empire upon Earth, the Title of *Pontifex Maximus* was thought an Additional Honour to that of Emperour. To conclude this head, and to speak it greatly, it was an Office not Unworthy of Jesus our Incarnate God; who to those other Offices of King and Prophet was pleased to annex this of Priest too: *A Priest for ever after the honour of Melchisedec*, Heb. 7. 21. And all this leads me directly to my

2. Consideration, Namely, The extraordinary Honour of that Order which God employs in so great a work as this of *Salvation*; when God from the beginning designed the Salvation of Souls, he resolved to Employ the Priesthood in that Gracious Design, and thereby he highly honoured those whom he so employed: And this Honour doth particularly appear. 1. In the Subject Matter about which they are employed: And 2. In the Glorious End to which all their Work was designed.

1. The great Honour of the Priestly Order appears in the Subject Matter about which they are Employed : And that is Humane Souls, which certainly next to God himself, are the most Noble Subjects Men can be Employed about : Thus the Ministry is said to *watch for Souls*, *Heb. 12. 17.* Humane Souls the breath of God himself, his own Immortal Images, the Seat of the Rational Life, the Scene of Thought and Reflection. It being highly Unphilosophical to suppose, that Life and Thought could arise from meer Matter, though ever so justly modified, or ever so evenly put in motion : *Prov. 20. 27.* *This Candle of the Lord* lighted up in Man is the Exalted Subject about which the Priesthood is employed. A Subject nobler than what exerciseth the Heads and hands of all the Busy, Guilty Great Ones of the World ; Greater than any that amuses the Cabals of Politicians, or the Cabinets of Princes ; greater than all that engages the Ambition of Fighting Monarchs, or of Rival Kings ; whose most weighty Concerns are meer gilded Nothings, if compared to the worth of one single Soul ; which we find to be set above the acquisition of the whole World, *Matth. 16. 26.* and which does indeed infinitely excell all that the World looks upon with respect or wonder. For to take one of the Highest Instances, what are Victorious Generals, or Conquering Armies ; though set out in all their Martial Bravery, and all the Glorious Terrours of successful War ? If compared to a Holy Man of God, to a Guide of Souls, kneeling and praying in the midst of a Devout Congregation, whom he seems to

to have inspired with part of his own Devotion, whilst performing those Holy Offices that belong to his Sacred Function he *wrestles mightily with God*, and offers a Holy *Violence* to Heaven it self, which suffers it self *to be taken by* that Zealous force. This doubtless is a Spectacle incomparably more pleasing and agreeable in the Eyes of God, of Angels, and of good Men, than all the Criminal Triumphs of Humane Conquerors, though raised upon the Ruine and Devastation of Flourishing Provinces, the Ashes and Rubbish of smoaking Cities, and the Carcasses of Thousands of Men, all Sacrificed to that Devouring *Moloch*, the Wild Ambition of one Restless Disturber of the Worlds Peace and his own.

Whereas these *Soldiers of Jesus Christ*, for so his Ministers are called, 2 *Tim.* 2, 3. these *Leaders of Gods People*: *Isa.* 9. 16. these *Watchmen* over his House, *Ezek.* 3. 7. Carry on the Mighty Work of Souls at no other Expence but that of Sin; at the Ruine of no other strong holds but those of Satan; and in short, with the hazard of no other Blood but their own in times of Persecution.

Neither is the Work of Souls only thus comparatively great, with respect to all besides that is accounted great upon Earth, But it will appear still more great, if we consider the Almighty Master-Workman under whom the Ministry is engaged in it: For it is Gods own Work, and therefore they are called *Co-workers*, *Fellow-Labourers with God*, 1 *Cor.* 3. 9. and in sum it was the Work of Jesus Christ himself, when humbled into Man; who therefore owns them to be his Fellow-Work-Men, all engaged!

ged to carry on that great Design that he himself first began ; and *Able Builders* in that Fabrick of which he himself laid, as well as was, the *Chief corner stone* : Thus the Work of Souls being the Work of Heaven, the Work of God, the Work of Christ ; to be admitted into ever so Inferiour a Coadjutorship of so Divine a Work, must needs be one of the highest Honours of which a meer Creature can be capable. But 2. This Honour of those whom God employs in so gracious a Design will appear more conspicuous, when we consider that great End to which all that Work of theirs is directed ; and that is to *save* those Souls about whom they are employed : And this gloriously differences their Work from all others though about the same Subject : For though the Philosopher busies his Speculations about this greatest of Created Subjects ; yet it is only to inquire into its Nature and Operations, but not to advance it to the highest possible degree of Perfection and Happyness ; Nay the Devil himself is busie about Souls too, but it is only how he may destroy them. So that it is the Honour of the Ministerial Function alone to be employed in the *saving* of Souls : And therefore St. Paul speaks of his *saving his Countreymen*, Rom. 11. 14. and of his *becoming all things to all men that so he might by a'l means save some*, 1 Cor. 9. 22. Briefly these are the Instrumental, the Ministerial, Saviours Prophefied of *Obad. 21. verse*. Saviours therefore they may modestly be called, though of a much Inferiour Rank ; Proper Instruments in our only Proper Saviours hands.

Tanquam Ministerialem
causam. Vorst.

And

And so great hath this Honour of saving, though but of Bodies, been accounted; that the Emperor deserved the Sirname of *Pius*, who said *he had rather save one Citizen then destroy an hundred Enemies*: And the Generous *Romans* used to decree particular Coronets to such as had saved a Citizen. And indeed of all whose Names are Inrolled in the Records of Fame, we find two sorts of Men especially Celebrated: One who by Conquering Nations gave beginnings unto Mighty Kingdoms, extending their Dominions as wide as their Ambition: And the other who by the wonders of their Vertue Succoured the Distressed, Protected oppressed Innocence, Deposed Tyrants, and Exterminated Monsters; The business of the one was Destroying others to make themselves great, the business of the other was to Expose themselves for the Benefit of others. And whereas the first had the honour to be stiled Monarchs and the Founders of Empires, the latter were Intitled *Hero's*, and Canonized among their *Demy-Gods*: So well did wise Antiquity distinguish between the Destroying and the Saving Work.

But yet what is all the Honour of such as Save only Bodies, and Succour Distressed States? If compared to those Champions of Religion; these *Hero's* of our Holy Faith, who themselves make it their great business, as God hath made it their Indispensable Duty, to labour for the *Saving of Souls*. Which *Saving of Souls* is set forth, in Holy Scripture by very Lofty Expressions. *He that converteth*

rescue a Sinner from the Error of his ways, shall save a Soul from Death, and shall hide a multitude of Sins, James 5. 20. He that winneth Souls is wise, Prov. 11. 30. Those that turn many to Righteousness shall shine as the Stars for ever and ever. Dan. 12. 3. So Superlatively great will be the Honour of all such as faithfully Labour in the Lords Vineyard, at present they appear like so many Subordinate Saviours in this Lower World, and hereafter they shall shine like so many Stars in the Everlasting Firmament.

My 3. Observable was, The Reward which God has proposed to the faithful discharge of this Great Work,

When God designed to Employ the Priesthood about the Salvation of Souls, he designed that it should be as much to their own Advantage, as to other Mens; and therefore he pronounced that by *doing this, by taking heed to their great Work, they should both save themselves and those that heard them*: Where you see the Reward is not only as great as the Work, but of the same Nature too. *Salvation* is their Work, and *Salvation* shall be their Wages: Which Salvation, if it be so very considerable in the Work, how much more considerable is it like to prove in the Enjoyment?

And this Promised Reward is two-fold in the Text. 1. *They shall save themselves*: 2. *Those that hear them*.

1. *By doing this they shall save themselves*. A short Expression, but full of mighty Sense, Save themselves!

selves! And what could more be added for their Encouragement? For what above Heaven can be proposed to the most Holy Industry?

And this Encouragement must needs carry a much greater force with these, than with other Men; for their Studies and Employments ought to make them the most proper Judges how great a Blessing *Salvation* is like to prove: Since this hath been the business of their Lives, for this they Read, for this they Meditate, for this they Watch and Pray and weary out themselves, to make some, though Imperfect, Discoveries of Heaven before hand, to measure as much as it is possible of that Infinity; to sound, as far as it is possible, into that Abyss of Glory; to comprehend before-hand as much as it is possible of those Joyes, *which neither eye hath seen, nor ear hath heard, neither hath it yet entered into the heart of man to conceive*, what they shall be; only this they are assured of, that whatsoever they are like to be, they will be theirs in Excess: For we may rationally suppose that the future happiness of good Pastors will exceed that of most other Men: Not only because they have been nearer to God in their Sacred Employments, and done him more Valuable Service: But also as they are fitted and prepared for the reception of greater Bliss. For as God hath all along suited his Commands to the present Capacities of his Creatures; so doubtlesly he will at last suit his Future Beatitudes to the Capacities of the Receivers also.

Those therefore who by a long course of Heavenly Exercises, and by a continued Ingagement in Holy Offices, have dilated and extended the Capacities of their Souls, are likely at last to obtain those higher degrees of Glory, that are fully suited to their enlarged Faculties; for though it is certain that all the Vessels of Mercy shall be equally filled with Glory, yet I look upon it as certain that all those Vessels shall not be of equal size; and it is plain that a more capacious Vessel when filled will receive more than a lesser Vessel though equally full. Faithful Pastors therefore, as having most exercised, and consequently most enlarged their Graces, will be capable of greater degrees of happiness; since they not only abound in all the Graces of other Christians, but in the additional Graces peculiar to their own Holy Function: And so come with a double capacity to receive those Rewards, which God without doubt will then proportion to the Capacities of the Receivers. So that if there be degrees of Glory hereafter, then certainly the highest Stalls of Honour shall be secured to those, who have faithfully *laboured in the Word and Doctrine*: And so Salvation will be more to them than to other Men.

When from attending upon the Altars of God, they shall be advanced to those Seats that surround his Throne; from putting up Prayers and Supplications, the chief Work of the Ministry here, they shall be there preferred to the present Work of Angels,

gels, perpetual Praises and Hallelujahs; there to enjoy the Eternal Sabbathos of their Rest; to be made Kings and Priests for ever in the New *Jerusalem*; and to wear those Crowns upon their own glorified Heads, which they have so zealously recommended to the pursuit of others. But,

2. As they shall thus *save themselves*, so they shall *save those that hear them* too: And that is a mighty addition to their promised Reward: For such Souls as theirs which have so long glowed with Divine Love, and breathed the most *fervent* Charity, must needs be sensible of the fullest Satisfaction to behold others happy as well as themselves; Nay to behold others happy by their means. And O the generous, the God-like pleasure! To see how many they have brought to Heaven along with them; whilst they enter those Everlasting Doors in no ordinary State, but attended by throngs of followers, who shall all own their Holy Leaders, and all do honour to the Blessed Instruments of their great Salvation: Whilst those happy Guides double their own happiness by the sight of their followers; and shine the brighter for the addition of their Lights; whilst they take their particular Share in every one of their followers Joys, and, if you will pardon the boldness of one Expression, I would say, whilst they seem to *tythe* their very happiness, by partaking of all those Joyes of which they have been the Instrumental Causes. Thus

doubly happy, both in themselves and in their Flocks, they will seem to enjoy two Heavens in one. But,

4. And Lastly, The Text presents us with the Beautiful Order, and Harmonious Connexion between the Work, the Honour, and the Reward. *Do this* and thereby *save your selves*. Take heed to your own Salvation, and so ye may the more successfully *take heed* to the Salvation of others. For it is too sad a Truth, that he who neglects his own Salvation, is never like to take much care of other Mens: We must therefore begin with our selves, and like other young Artists make our first Experiments at home, before we can hope to work successfully for others. And this same Order is observed in the former part of the Verse, wherein the taking heed to our selves obtains the first place, before taking heed to our Doctrine; and that with all the reason in the World, since he, who has first taken all due Pains with his own Soul, is like to have both the larger Experience, and the tenderer Concern for the Souls of that Flock which God hath intrusted him to feed. Whereas they, who *take little heed to themselves*, will in all probability *take less to those that hear them*: Such though they may have ever so many other Accomplishments, yet they will want the *one thing necessary*: They may perhaps study hard, and Preach plausibly, for their Credit; but there will be little of Conscience in the Case: they may hold the most saving Truths
No-

Notionally for the honour of being Orthodox, but Duty will be very little concerned in all they do; such may possibly be great Scholars, but by no means good Pastors; They may Preach Themselves, but not Jesus Christ; who is best Preached by a Holy Life, and indeed is never well Preached without it: So that to these the words of the great Schoolman may not unaptly be applyed, though in a Sence differing from his own intention. *Sic attendunt Doctrinæ ut sui curam negligunt*, they so aim at the honour of being Learned Men, that they neglect the greater of being Good Men; and so they do but improve their Excellent Parts, they are little concerned for the more Excellent Improvement in Christian Vertues. But now the faithful Feeder of Christ's Sheep, whose Study is all in Order to practice, *Qui recte docet nec minus recte vivit*, who lives what he Preaches; he by beginning with his Life will proceed the more happily with his Doctrine, *Ut Doctrinæ non repugnat vita*, and takes care that his Life do not contradict his Doctrine, the grossest Solacism of which a Preacher can be guilty. And this Method is observed again in *Acts 20. 28.* Take heed to your selves, and to the whole Flock: To your selves in the first place, and so ye will succeed the more effectually with your Flock. For alafs. it is matter of dayly and dep'orable Observation, that the People are much apter to learn from one ill Action of their Preachers, than from a hundred good Discourses; and we see them

Aquin.

Venatorius.

Calvin.

more ready to repeat the Failings of his Life, than the Excellencies of his Doctrine; and if the last be ever taken notice of, it is usually but to slur the more sly Reproach upon the former; He is a Rare Man in a Pulpit— but he is thus or thus out of it. This calls all the Sacred Truths we utter into question; for all Mankind have that Natural *Logick* to conclude, that there is no great reason to believe him, who doth not much seem to believe himself: And indeed who can comfortably hope to be saved by him, that is himself like to be a *Castaway*.

Not as if the Efficacy of the Word and Sacraments depended absolutely upon the worthiness of the Instrument; Since it is certain that God both can, and oftentimes doth, save many by the Ministry of such as are not likely to be saved themselves: And without doubt *Judas*, at the Apostles first Mission, wrought as many Miracles, and made as many Converts as any of the others that were sent.

But though God doth not alwayes bind himself to the most probable Means, yet all this is no thanks to the Unworthy Tool; though abundantly to his Glory, who can make such Excellent Use of so improper Instruments: Whereas by all the Rules

of Moral probability those are most likely to *save them that hear them* who have first taken all necessary heed to *save themselves*: And the whole, both

Honour

*Cui enim, cui similes Dixerim
Sacerdotes malos, nisi aqua baptis-
matis, qua peccata baptisatorum
diluens, illos ad Regnum Cœleste
mittit, at ipsa postea in Cloacas de-
scendit? Greg. Hom. 17. in Evang.*

Honour and Reward of the Ministerial Function depends absolutely upon this Method.

And now instead of taking upon me to conclude with a *word of Exhortation*; give me leave to turn it into a Congratulation. And O happy we my Brethren ! Whom God hath so graciously admitted into the Meanest Share of so Divine a Work, a Work attended by so great an Honour, and like to be crowned with so Glorious a Reward: Happy we ! whom God hath set apart for his own immediate Service ; and to imploy us about the Salvation of others ; that we are Commissioned to speak to Men on the behalf of God, and to God on the behalf of Men ; that to our care is committed the Conduct of those precious *Souls for whom Christ died*, and that the dearest Concern of Heaven is intrusted to our Management. But more happy we ! if convinced of our own Happiness, and warmed with a Holy Sence of our Sacred Employments, we *take such heed to our Lives and Doctrines* as may keep up the Dignity of our Divine Commissions ; and so Live and so Preach that no Man may have Reason to despise us ; but that we by Tit. 2. 15. faithfully heeding the Duty laid down in the *Text*, may secure to our selves both the Honour and the Reward proposed in it ; Still remembering that Heaven is our great Province, that Souls are the Noble Subjects which we are to work upon, that Salvation is the Glorious Affair in which we are imployed,

ed. Most happy we! if we can untie our Affections from all Lower, Meaner Engagements, and leaving the eager pursuit of those things to such as have not so much of Heavenly Business on their hands; after the Moderate Provision for our own Families, (you will excuse this short Digression) after the Moderate Provision for our *own Families*, which whosoever doth *not provide for is worse than an Infidel*: and I am not yet convinced that we are bound to Preach and Beg, or which would come to much the same thing, to trust our necessary Maintenance to the Charity of such, as are not like to be over Liberal in Voluntary Contributions, since they so much repine at our Legal Establishments: But especially our Gentlemen of Estates ought not in Justice to call us Mercenary, unless they will vouchsafe to take our Work upon themselves, and so coming well provided with their own Patrimonial Possessions, they may if they please do the Work of the Lord *gratis*, and then indeed our Pains and Pensions may both be spared: But until then, it is most equal that those whose Portions have been spent to prepare and fit them for this Employment, should find a Decent Livelyhood in it; that those who *serve at the Altars* should be maintained by the Altars; and that *those who Preach the Gospel* should live upon the Gospel; these *Labourers* being certainly as *Worthy of their Hire* as any others. But this care being thus moderately taken, and we not minding the *Maintenance*
more

more than the *Altars*, nor the *Living* more than the *Gospel*, nor yet working chiefly for filthy Lucre like meer *Hirelings*: But knowing that the care of our Selves and Families ought to come vastly behind the care of our Peoples Souls: Happy we! If we *take such heed to our selves, and to our Doctrine as to save our selves*, and those Flocks of ours that ought to be as dear to us as our selves.

And Happy You our Brethren of the Layity, for whom God hath made so Wise, so Gracious a Provision; and called forth Men so compleatly qualified for the Care of your Souls, and to carry on the great Work of your Salvation; God himself calls them your *Watchmen*, and his own *Angels*, teaching you thereby to look upon them as so many of your *Angel-Guardians*. Happy you therefore if you behave your selves neither Unworthy of Gods Care nor theirs; if you neither disappoint God's Gracious Design, nor their Pious Endeavours: if you neither disrespect their Sacred Character, nor grieve their Righteous Souls by obstinate and perverse Refusing their Instructions; nor yet put a slight at once both upon Gods Common Providence, and their Holy Labours, by lightly forsaking their Ministry meerly because you *fancy* some others better. For the Established Laws of every Christian Land are Gods Common Providence in that Land; And if you Act
D
contrary

contrary to those Laws, by separating your selves from our Legal Assemblies, without being fully convinced that you cannot be saved in them, (and believe it no other reason will pass either with God, or Wise Men; and they would be Bold Accusers of the Brethren who durst to charge us thus highly.) If you do thus, you affront Gods Providence by pretending to provide better for your selves, and are indeed grown wanton with too much Bread. But happy should both *we* and *you* be, if we would both joyn to carry on that great Work which God designed for both our good; and both having that Heaven in our View which he has proposed for both our Incouragements: *We* Zealously Leading, and *you* diligently following; *we* drawing you on with all the fervency of Words, and the more powerful Motives of Holy Examples; and *you* yielding your selves up to the force of that double Conduct, *we* following our Lord Jesus, and *you* following us, God may be faithfully served by us all, and all of us may be graciously accepted of by God; that so Heaven may be our Journeys-End, and Salvation our Mutual Entertainment, when *you* shall all be Priests as well as *we*, and *we* shall all be Great and Rich as well as the best of *you*.

And as we have both joyned, like Companions Guides and Friends, to go into the House of the Lord together here below, so we may there be
for

for ever United in Love and Charity; in Peace
and Glory; in the Beatifick Vision of our God,
and in the Everlasting Armes of that Jesus whom
our Souls have loved: Keep we beseech thee, O Lord,
thy Church with thy perpetual Mercy, and because
the frailty of Man without thee cannot but fall,
Keep us ever by thy help from all things hurtful,
and lead us to all things profitable to our Salva-
tion, through Jesus Christ our Lord, to whom with
thy Self, and the Blessed Spirit be all Adoration,
Honour, and Obedience both now and for ever.
Amen.

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